AMISH COUNTRY NEWS

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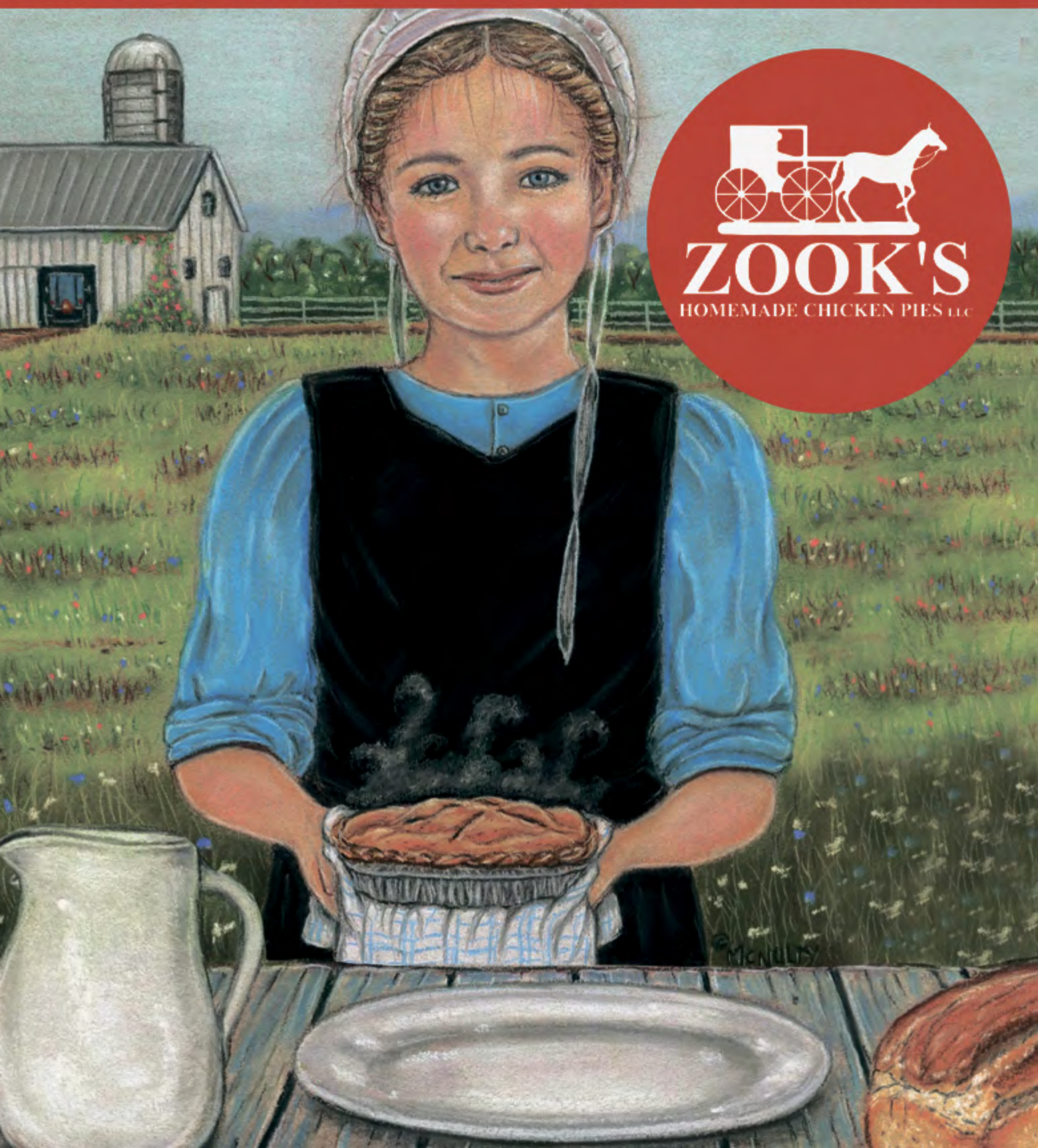

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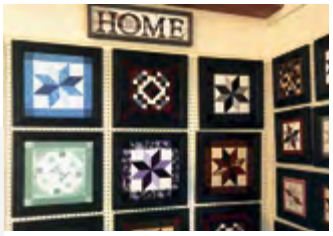

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Taste Lancaster County...

By Clinton Martin

Amish Country is known as a destination for many reasons, clip-clopping buggies, hand made craftsmanship, fresh from-the-land foods... Ah the food! Lancaster County is known nation-wide for delicious, freshly picked, wholesome edibles. Who can resist scratch-made, down-home classics cooked with love like grandma used to make? If you are reading this having already arrived in Amish Country, or you're on your way here, you've picked a wonderful time to experience the area. October is harvest season, with the bounty of the season now mature and ready to pick.

For many visitors to Lancaster County, the trip is about tasting these tempting dishes, but where to go to get a real taste of Amish Country?

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Head down just about any back road and you are bound to find a road-side stand selling what's in season. But, for a growing number of ardent fans, the best way to taste the bounty of the PA Dutch region is to tuck into an expertly filled, carefully baked Zook's Homemade Chicken Pie.

Zook's specializes in homemade chicken pies, hence the name. But, what started out as solely a Chicken Pie bakery has now expanded into sausage pies, beef pies, and even a savory vegetable pie. The bakery also has a line of scrumptious apple dumplings, and various jams, jellies, pickles, noodles, and preserves are available at their newer location with a completely renovated retail section in the new bakery storefront. There's a ton of parking now too!

Zook's is not a restaurant, but rather a bakery that mixes masterfully the pies into a fresh or frozen preparation, ready for you to take home, to the campsite, RV, or hotel where you finish them off for a dinner you'll not soon forget. If you are concerned about getting your frozen pies home, Zook's has you covered. They have insulated travel bags with cool packs available for a modest sum that you can stuff your purchases in to keep them properly till you get home.

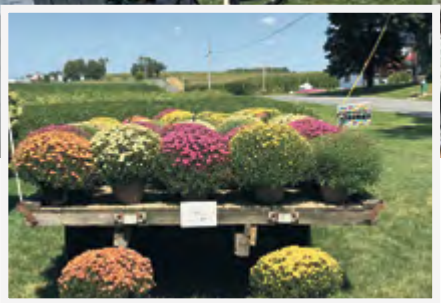
For the most authentic experience, go directly to the bakery, but if you can't get there, Zook's Homemade Chicken Pies are sold at a number of area farmers markets, independent grocery stores, and unique retailers. Find out where you can get a Zook's pie by calling the bakery at 717.768.0239. You'll have to leave a message, but you can expect a call back. Or visit the bakery in person by pointing your GPS to **3427 Lincoln Highway East, Paradise, PA 17562**.

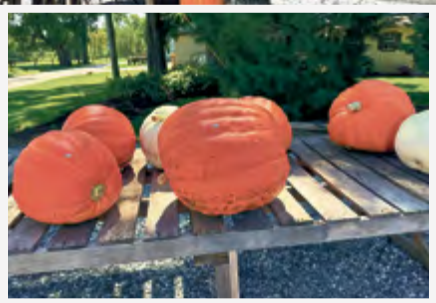
Zook's Homemade Chicken Pies is open daily except for Sunday. No matter how you get your hands on a Zook's Homemade Chicken Pie rest assured this is not your run-of-the-mill, frozen-food section, mass-produced pie at the local big box grocery chain. These pies are absolutely delicious, and will redefine the pot-pie genre for your palate. Bon Appetite!

Small Business Spotlight

Lantz Homestead

A Generation of Amish Quality





By Edward Blanchette

As most of you know, the quality and craftmanship of Amish goods and products has always been, in my opinion, a step above most other goods available out there on the market today. Not only regarding the past but continues to earn that A1 reputation continually now and for the future. The work ethic and commitment to quality of the Amish Communities has *always* stood out to me as a positive go-to for the products they create for their community and patrons. As you drive through some of the winding roads of Amish Country, Central Pennsylvania, you can see that quality everywhere you look, as you pass by the Homes, Farms, and Businesses that dot the countryside.

Somewhere in between Bird-In-Hand and Gordonville Pennsylvania, on one of those winding roads, you will come across **Lantz Homestead Quilt Barn**. A pristine Amish farm and shop, just off of Musser School Road. The quilt shop is a new addition to the Lantz Homestead, but quilt making on this century old farm has been an important staple for over thirty years. John & Rachel and their family have handcrafted heirloom quilts for other shops for many years. R-S-L quilts have become a well sought-after emblem of fine quality craftmanship and artistry.

In 2020 the Lantz family decided to build their own quilt shop on the farm. Right where their corn crib that housed the food for their cows used to stand. This seemed like the best course of action, as the Lantz family were experiencing how difficult it was to compete with the commercial craft world. The Lantz family wanted to create a store where they could sell local and handmade items directly to their local community and those visitors that traveled in for a visit.

Quilts, gifts, and home decor items are what you will find nestled into this quaint little shop. In addition, they also have a great selection of floor and table lamps that have been converted to be powered by cordless tool batteries (DeWalt, Milwaukee, and Makita). And in 2021, they started carrying the Sonrise Poly Rockers, Gliders, Gliding Ottomans, and Accent Tables, another quality product that is also proudly manufactured in Lancaster County, Pennsylvania. Finally, as you prepare for the beginning of fall to arrive, check out the large assortment of the pumpkins, gourds, and mums Lantz's has to offer, for a limited time. So, as you pack up the family to make a visit to Amish Country, in Central Pennsylvania, remember to add this location, **Lantz Homestead Quilt Barn**, 870 Musser School Road, Gordonville, PA 17529 – (717)-661-1265) to your GPS

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It's Not TV Worthy, But It's Still Fun and Games

By Ed Blanchette

The Men and Women's World Cup is over. Congratulations to Argentina & Spain! Football has commenced and soon Basketball, Hockey, and the World Series of Baseball will be upon us. All walks of people no matter where you are in the world, most have an interest in one sport or another. That includes Amish Country as well.

The Amish, especially the youth, enjoy an array of sports and outside entertainment to stay active and fit. What? Did you think all the Amish did all day, was work on their farms and fields to stay fit? I think not! Just like you, the Amish and Mennonite communities enjoy sports as an outlet for fitness and entertainment. Many sports come to mind that are enjoyed within those communities. Some of which you may have never heard of. Depending on the region of Amish Country you are in, throughout the United States, there are an array of sports and activities that take a part of the interest and enjoyment of the Amish communities. Most commonly known are baseball & softball, volleyball, soccer, hockey, basketball, and bike riding. There's also fishing, ice skating and sledding, depending on the season. For more of a family friendly event, lawn croquet, cornhole and shuffleboard are also a great go to option.

Another favorite sport mostly played by the Amish and Mennonite communities in Lancaster County Pennsylvania, not always spoken of as much as those other conventional sports is corner ball, also known as "eck ball". Though it may be decreasing in popularity elsewhere, it's still played in our neck of the woods and at one time was referred to as, "the plain people's equivalent of NCAA March Madness." Unlike organized league sports, corner ball is a definitive plain game that requires nothing more than a small leather ball, an empty cow pen or lot, and a dozen or so willing participants. Kind of combining hackysack and dodgeball. The game calls for two teams of six players, who attempt to eliminate each opposing player by hitting them with the leather covered ball. Participants usually play in a barn yard, covered in with a thick layer of straw, known as the mosch, which provides a soft surface to duck, dive, and roll to avoid getting hit with the ball.

So, there you have it! I hope you are now enlightened about the world of Amish and sports. Sometimes we all need a bit of an outlet for fun. Whether you're Amish, Mennonite or English, it's a great way to incorporate some sport or exercise into your life for fun and fitness. That for sure, is definitely a plan for good health and success, which is always a homerun with me. Stay safe, stay well, and stay positive and enjoy each other.

Antiquing in Amish Country

By Ed Blanchette

Do you enjoy searching for antiques? Perhaps you are looking for that special something, or you just enjoy searching for a surprise to add to your home decor. Maybe you hope to find an item worthy of an "Antique Roadshow." Whatever you discover, once you find it, it becomes your personal treasure.

What makes Lancaster County such a great place to go antiquing? One obvious answer would be that this area has a rich history going back hundreds of years to the first settlers in the early 1700's. Many of us have stuff in our attics that we have forgotten about, or inherited. Who knows what may be out there either at a yard sale or an antique shop? Here in Lancaster County we boast thousands of antique shops and dealers. The Adamstown area alone has over 3,000 antiques dealers, and is known as Antiques Capital, U.S.A. The many locations stretch out along Route 272, just off Pennsylvania Turnpike, Exit 286.

Whether you are after a rarity, or just something old that intrigues you, you'll find everything from sheet music to music boxes, pocket watches to kitchen sinks, nostalgic clothes to beautiful wardrobes to hang them in. Glassware, crafts, toys, clothes, artwork, china, quilts and fabrics, memorabilia...the list is endless!

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In Beautiful Paradise Lancaster County Pennsylvania

The Deaf Hear the Gospel in Lancaster County

By Clinton Martin

At first, you might think the headline a bit odd... "hearing" the gospel by people who are deaf? But, this article isn't about hearing in the auditory sense. People who are deaf communicate with each other in physical ways, most notably with sign language.

In Lancaster County today, there are many services for the hard of hearing and the deaf, with the First Deaf Mennonite Church being one of the most seen by visitors to the area. Located right along the Old Philadelphia Pike, a main thoroughfare dissecting the Amish and Mennonite farmland, the church specializes in worship and outreach to the deaf community.

Most Lancaster County residents who think of the church would probably remember pastor Raymond Rohrer. Indeed he lead the First Deaf Mennonite Church for 20 years, but he was not the first pastor there. He was called to pastor there in 1973, but the underpinnings of the church began 30 years prior to that.

In the early 1940's, local parents of deaf children began to ask their churches for services that would specifically address the spiritual welfare of their children. After a few years of soul-searching and start-and-stop, the first official deaf church service in Lancaster County took place at Rossmere Mennonite Church in downtown Lancaster City, December of 1946. The sermon was signed by Aaron Weaver, a minister in the church who was fluent in sign language due to having deaf siblings.

Less than five years after that initial foray, Rossmere called Israel Rohrer to pastor the church. He spoke and signed simultaneously his sermons from the pulpit, so that everyone in attendance could understand his preaching.

As news of these services spread, and the population of deaf people seeking a church home in Lancaster grew (people were willing to travel some distance to Lancaster for services tailored to their needs) a stand-alone church dedicated specifically to deaf and hard of hearing parishioners was a plain to see necessity.

In 1957, the land for a deaf church was donated by Mabel Clymer, a Lancaster widow who had two deaf children, and wanted to ensure the stand-alone church could be built. The church was erected on the land, which in the ensuing years became a quickly developing and growing "tourist" area. When many Lancaster area Mennonites were considering how best to orient the ever-more-numerous out-of-town visitors to the area, an "experimental" information center was decided on. Because the deaf church was right along the main tourist route (Lincoln Highway) that had sprung up, it made sense for the church to host the information center.

Today, the First Deaf Mennonite Church occupies a much larger building on the Old Philadelphia Pike, having moved out of the Lincoln Highway location as their congregation outgrew that facility. Their current building was originally the Witmer Heights Elementary School, a property that was abandoned by the local school district in the late 50's as part of the "consolidation" movement that was sweeping the Nation at the time (public school consolidation movement is a topic for another time.) The First Deaf congregation was very pleased to purchase the building from Conestoga Valley School District, because it came ideally designed for their use with classrooms and an auditorium.

During the 20 years Raymond Rohrer was pastor of the First Deaf Mennonite Church, he created programs that ended up reaching far beyond Lancaster County's borders. An annual deaf summer camp, deaf division of Youth For Christ, a deaf division of Crusade For Christ, and even a deaf senior citizen's Sunday School social group all came to fruition at the church during his tenure.

Deaf youth from all over the United States and Canada came for these summer programs, a legacy that Rohrer hardly could have ever envisioned when he started them.

In case there are deaf visitors to Lancaster County reading this article, you are certainly welcome to attend the First Deaf Mennonite Church's services. The church is located at 2270 Old Philadelphia Pike Lancaster, PA 17602. The worship service begins Sundays at 9:30am. Sunday School is at 10:45am. To ask the church a question, email firstdeaf2270@gmail.com

THE AMISH and Photographs

REVISITED
(Part Four of Four)

Salutations... *In the last most recent issues, we revisited the questions given during my travels in and around Amish Country from visitors and even some locals of what is proper or allowable for photographing the Amish people within their communities. As you know, we always attempt in making it our utmost goal, here at Amish Country News, to be thoughtful and respectful regarding our articles, historical references, artwork, and all the photographs that are submitted, taken, and used in and throughout our publication. We even have a special continuing section in each issue categorized as, Reminders to Visitors that assists in making our readers and visitors to the Amish communities, aware of some of the simple etiquettes to bring to mind. This way we all have a respected and civil guide for interaction between peoples, be it Amish, Mennonite, or English, and the continuing goal of respecting each other's privacy, space, and dignity. As promised, please enjoy the final part, part four, of this revisited previous article contribution from our friend Brad Igou, regarding the on-going questions of photographing our friends in the Amish communities. I hope you enjoy it as much as we did. Thank you and happy reading!*

by Brad Igou

In the preceding three articles on the Amish and photographs, we have looked at the Second Commandment concerning graven images as the prime explanation for the dislike of photos. But it has become clear that this may really be an attempt to provide Scriptural explanation for an idea that is central to Amish culture...humility.

Amish writer Elmo Stoll notes that there is already much concern over dress and finery at Amish weddings, and that photographic records would only compound the problem, not to mention the large sums of money spent on cameras, film and equipment. The danger here is the exaltation of the person, and Stoll feels the photograph is an attempt to "preserve and make permanent that which God has decreed shall pass away."

Stoll admits that some Amish may long for and have pictures of their children or parents. Indeed, some local photographers tell stories of Amish parents who request copies of photos of their children. Elmer Smith, in The Amish Today, tells of an Amish couple that cherished a photo of their family, hiding it under a paper lining in a drawer. When it was found by a visiting sister, it was seen as "a self-image that shows pride in oneself." According to the story, the wife hid the photo "under the insulation of the roof outside the second-floor window. She hid it so well she couldn't find it and asked the non-Amish friends who gave it to her if another copy could be obtained."

Today, many pictures are taken with a telephoto lens, as the many postcards and photo books sold locally make clear. If pictures must be taken, they should be done at a distance. And although some Amish children might allow their pictures to be taken, the thoughtful visitor might consider whether respect for this culture's values may be more important than a cute photo to take home. While local Amish may understand the visitor's natural curiosity, they don't want to feel like animals in an African photo safari.

Recently, I picked up a young Amishman hitch-hiking to visit a friend in the hospital. I asked him what he says when tourists ask, "Why can't I take your picture?" His reply is usually, "Because somebody already did!" He added that since local guides on tour buses usually explain the dislike of photographs, he feels more comfortable in waving at them than he might otherwise.

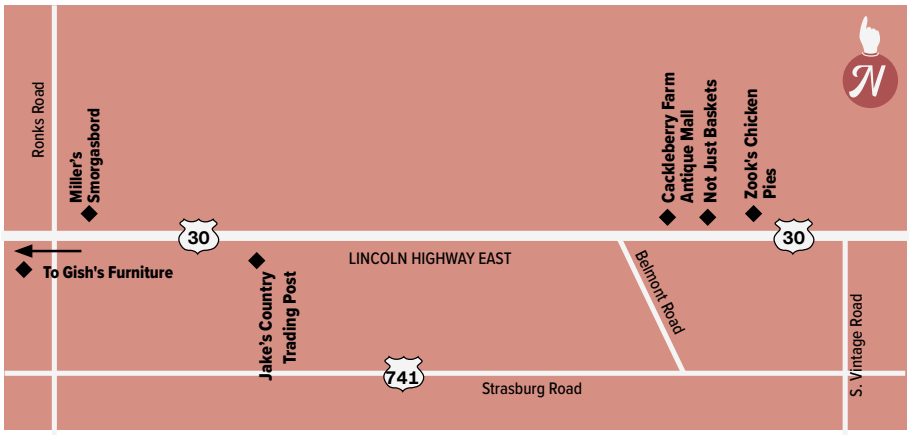
All of this may have something to do with how friendly the Amish appear to visitors. Recently, a tourist drove to the State Police building in Lancaster to report an Amishman to his "employer" because he refused to pose with her husband for a photograph! Obviously, the best way to make contact with one of our Amish neighbors is not with a camera in your hand.

The next time you are out in your yard, imagine how you would feel if a carload of people drove up, stopped, and started snapping pictures of you, and video-taping your activities. Refraining from taking photos is more than just a courtesy. As the local Visitors Bureau notes, "While you talk and mingle with the Amish, please remember that they are not actors or spectacles, but ordinary people who choose a different way of life. Please respect their privacy and refrain from trespassing on their land or taking photographs."

Amish author Stoll concludes, "Dust we are, to dust we shall return. Why frame and embellish and hang on the wall the pictures of this house of clay in which we live? Let us beware lest we permit Self to be exalted becoming unto us a graven image."

Paradise

A Small Town with a Big Heart



Visitors to Lancaster from the east on RT 30 travel through Paradise, just one of our many intriguing town names. The town's story traces back to Europe over 300 years ago, to the area of the Palatinate in Germany where Protestants had settled following the declaration of King Louis XIV that all Protestants in France would be persecuted. Fearing a French invasion, many accepted the invitation to settle in the New World in William Penn's colony of Penn's Woods. By 1712, they had secured land in Lancaster's Pequea Valley as the area's first white people, living peaceably with local Indians.

The origins of RT 30, also known as "Lincoln Highway," date back to Lancaster's Colonial days when the frontier county needed a highway to connect it with the provincial capital of Philadelphia. The road that was constructed is now Route 340, still referred to as the "Old Philadelphia Pike." Soon, it was apparent that the Pike was insufficient to handle

Cont'd on Page 14

Goose Bumps! Is It Me or the Ice Cream?

By Ed Blanchette

So, as we swoop out of summer and harvest time, we find ourselves preparing for pumpkin spice, cooler days, corn mazes, and everything baked goods. But you still want to find that fun something for you and the kids to do on a Sunday afternoon. In the Amish Country, Sunday is a time for most people to give praise, recharge their batteries and reflect. Yes, a small number of restaurants and other venues may be open here and there, but most are closed for the day. So, what do you do, when you get the itch to get out of the house with the family and do something fun?

As some people may be a big fan of the Halloween Holiday and Summer Treats, like myself, sometimes it's hard to find a way to merge the two together that delivers for a fun time *and* is able to embrace both. I'm a BIG fan of ice cream, everyday! And Halloween, well seeing all the crazy and spooky decorations, with the little tykes and yes adults too, parading around, as their favorite character of the moment. That once in a year celebration of all things spooky and fun.

Well not to worry! There is a place of eerie wonder and fun that has created that perfect blend of fun for this special time and event. A couple of years ago, the Turkey Hill Experience, and their Mad Scientist, created an experience to merge the two. Recently, I have been informed that they unveiled their "**Third Annual - Halloween Spooktacular Event**", for this year the date has been set for this unique fun once a year opportunity for the whole family. There are trick and treats, a friendly storytelling Witch, along with Halloween themed games and activities. So, set your calendars for **Sunday, October 22, 2023, between 12:00-4:00PM**. Grab your Mummy, the Boys and Ghouls, and the rest of the family and head out to the Turkey Hill Experience for a spooky fun time. For more details and information regarding this event, please visit turkeyhillexperience.com/scoop/

Paradise (Cont'd from Page 12)

the increasing traffic, and in 1790, a commission to survey a new route was created. Since the cost was too much for the state to undertake, the company charged with building it was given the power to demand "reasonable" tolls from users. Investors received dividends earned from tolls collected along the gates of the turnpike. (As the toll was paid, the gate or "pike" was turned, hence the term "turnpike").

The Act described the construction of the highway, which was to be a bed of small crushed stones on top with, rather than dirt, larger stones underneath to prevent carriage wheels from cutting into the soil. This revolutionary system of road construction is credited to a John McAdam, whose name became the term for paved or "macadam" roads. The turnpike opened in 1795 as the first long–distance, hard surfaced road in the country. Taverns and stagecoach shops grew up along the turnpike for weary travelers. Of these, the Revere Tavern, dating back to 1740 and originally called the "Sign of the Spread Eagle", still proudly stands today. In 1841, the tavern became the residence of Reverend Edward V. Buchanan and his wife Eliza Foster Buchanan. Eliza was the sister of Stephen Foster, whose immortal songs will always be a part of Americana. Foster not only penned music at the tavern, but sent many of his manuscripts to Eliza, also a talented musician, for her approval. On the banks of the Pequea Creek, Eliza and Stephen played many of Stephen's 200 songs, including "Way Down Upon the Swanee River" and "Oh, Susanna."

Wherever you happen to call "paradise," we hope you can see that a little bit of our own Paradise won't do you any harm!

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For The First-Time Visitor

Here in Lancaster County, over 30,000 Amish (pronounced Ah-mish, not Ai-mish) serve as living reminders of a quieter time, a time when the horse and buggy was the mode of transportation and families lived and died in the same small communities.

The first Amish, so named for Jakob Ammann, arrived in Lancaster County and nearby Berks and Chester counties in the early 1700s to take part in William Penn's "Holy Experiment" of religious freedom. Originally called Anabaptists, they came to America from Europe to escape religious persecution by both Protestants and Catholics. The county is now home to three Anabaptist groups called the Amish, Mennonite and Brethren.

In 1525, after the Reformation, a group of Swiss Brethren felt that only adults should be baptized. They met secretly in a member's home and confirmed their faith by re-baptizing each other as adults, even though they had been baptized as infants in the state church. Thus, they became

Cont'd on Page 23

AMISH COUNTRY NEWS

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REMINDERS
for Visitors to Amish Country

Although thousands of visitors come to Lancaster County to experience a bit of the Amish lifestyle, the Amish are a private people and find the attention somewhat disconcerting. It is important to respect their feelings while you're visiting. With that in mind, here are a few tips for fostering good relations between the Amish and non–Amish.

NO PICTURES Please! Don't ask an Amish person to pose for a picture. Most will politely refuse. It is against our Amish neighbors convictions to have their pictures taken, except in very special situations. Please respect this belief and do not take photos without permission, just as you would like to have your beliefs respected.

HOLD YOUR HORSES Driving along area roads, you will no doubt encounter numerous Amish carriages, or "buggies," as visitors like to call them. Do not honk your horn, because the sound may frighten the horse and cause an accident. Instead, wait until it is safe to pass and then give the buggy plenty of room. Be sure not to cut back in the lane too sharply in front of the horse. The county's roads are generally wide enough that you should be able to pass most buggies without much of a problem.

NO TRESPASSING Do not trespass onto private Amish property for a closer look. Amish homes are not museums, and Amish people are not exhibits. Respect their property and privacy as you would like others to respect your own. You can get a good sense of Amish life at many area visitor attractions and on guided tours.

WAVING Do not be offended if the Amish do not wave back to your friendly gesture. With all the people who wave to them throughout a day, they would be waving back all day if they did!

A FINAL WORD Remember the Amish are not on vacation and are not costumed actors. They are real people going about their daily lives. They are not here to serve as tour guides or attractions for visitors. This, after all, is their home, so please respect their beliefs and lifestyle.

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Small Business and Coffee

By Edward Blanchette

A little bean that is big business, to small business, in most places within the United States. That includes Lancaster Pennsylvania and the counties that surround it have a long history. Coffee was invented way back in 750 AD, by accident, by Kaldi, who was believed to have lived in the Great Rift Valley of Ethiopia in East Africa. The origin story of coffee in America is believed to have been introduced by Captain John Smith, the founder of the Colony of Virginia, when he shared it with other Jamestown settlers in 1607 after learning about it in his travels to Turkey. Surprisingly, coffee's popularity did not take off right away. It is also believed that the English may have also introduced the coffee drink into the New York colony between 1664 and 1673. The earliest reference to coffee in America is 1668[87], at which time a beverage made from roasted beans, and flavored with sugar or honey, and cinnamon, was consumed in New York.

Since those times of introduction and experiment of then what was coffee, to the now of what we currently know and consume in 2021. What is known as the little giant of at least 100 different types of coffee bean species that have been selectively bred and refined for hundreds of years to end up as your particular craving in your cup, and not necessarily just in the morning. The kinds of coffee are technically divided into three, according to where they came from, and the variety of the beans used to make the brew. The basic kinds of coffee are one-origin, one-estate, and blends. Coffee is made up, primarily, of two different types of beans, Arabica, or Robusta. The basic type of coffee includes *Cappuccino, Latte, Americano, Espresso, Macchiato, Flat White, Mocha, Vienna, Long Black Coffee, Affogato, Irish Coffee, and Iced Coffee*. Just to name a few.

So, how many coffee shops are there in Pennsylvania, let alone Central Pennsylvania? It's hard to say on a month-to-month basis. The numbers are always changing and I'm sure they're an eye opener that may keep you up at night. Between Diners, Bakery's, National Chains, and Specialty "Coffee Specific" Coffee shops, Mom & Pop or otherwise, coffee is definitely well represented in many different locations throughout Central Pennsylvania and throughout the United States. But all that being said, it comes down to where *you* prefer to frequent in your local area. So, here are just a few, small business locations, that I have come across in my travels through "Amish Country" that may entice you in your travels and become your cup of tea... er... coffee. Maybe try and take a tasty sip, should you wish to test one, if not all of them out:

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beilersdoughnuts.com
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bihbakeshop.com
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(See ad on page 34)

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citywatchcoffee.com
1501 E Cumberland St Suite 5
Lebanon, PA.

Coffee Co.
coffeecocafe.com
504 E Main St., New Holland, PA

Copper Cup Coffee
coppercup.co
1 W Main St, Mt Joy, PA

Dosie Dough
dosiedough.com/lititz/
45 S. Broad St., Lititz, PA

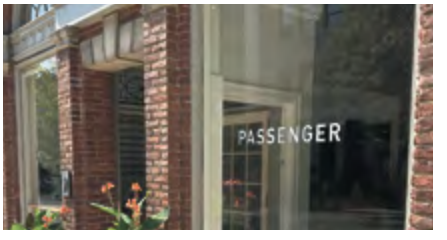
La Mattina Cafe
theinnatleolavillage.com/en/
restaurants/la-mattina-caffe
38 Deborah Dr., Leola, PA

Latte Luv
3741 Old Philadelphia Pike
Gordonville, PA 17529

Mean Cup
meancup.com
398 Harrisburg Ave., Lancaster, PA

Mill 72
mill72.com
45 N Main St., Manheim, PA

New Holland Coffee
newhollandcoffee.com
832 W Main St., New Holland, PA



Passenger Coffee
passengercoffee.com
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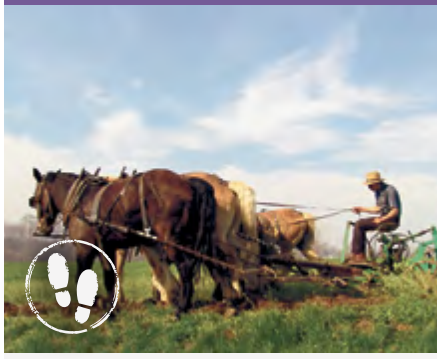

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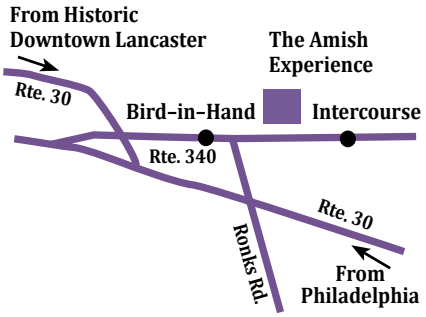

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Amish Farmlands Tour

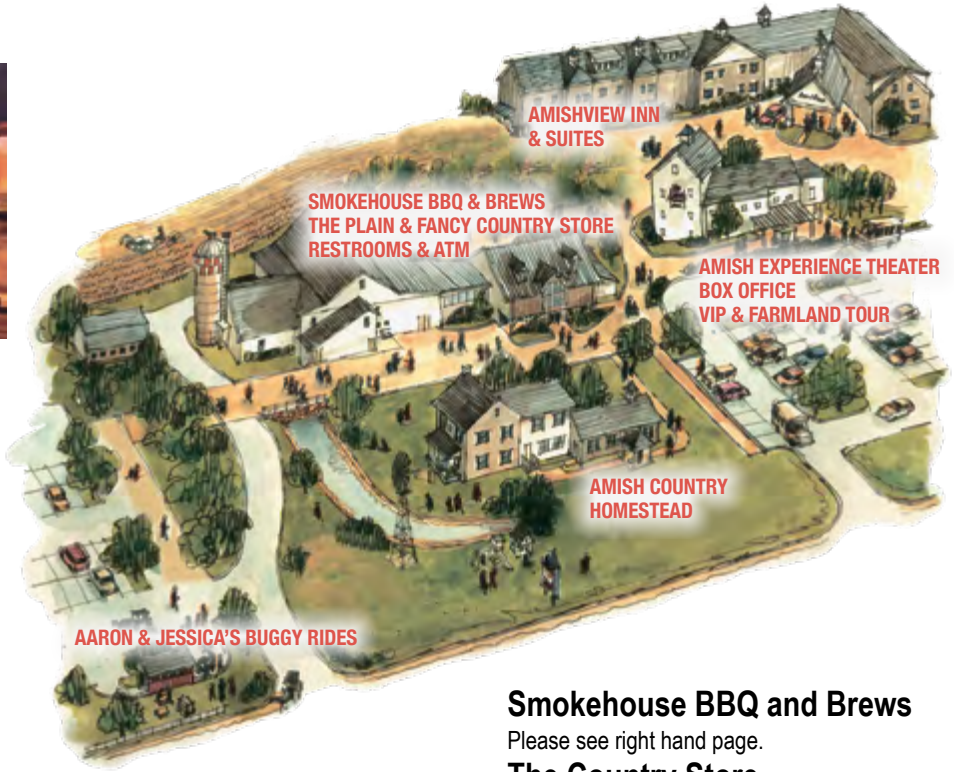
Journey down rarely traveled back country roads, deep into the farmlands, to discover the sights sought after by visitors. Gain insights into the hows and whys of an ever–changing culture from certified guides in mini–shuttles. Stops may include a roadside stand, quilt shop, country store or craft shop on an Amish farm.

Amish Country Homestead & Schoolroom

Visit the only officially designated "Heritage Site" Amish house. As you walk through the nine rooms with your guide, unravel the riddle of Amish clothing, life without electricity, and eight–grades–in–a–room education as you sit at authentic Amish school desks.

Visit–in–Person Tour

This officially designated "Heritage Tour" is a rare opportunity to meet and talk to the Amish personally. On this exclusive tour you will go right into the barn on an Amish farm at milking time, visit with an Amish artisan at his workplace, and then enjoy a personal visit and conversation right in an Amish home.



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Oliver Gilbert

The Underground Railroad Gets a Name in Lancaster County

by Clinton Martin

Daniel and Hannah Gibbons called the Bird-in-Hand area home, operating a sizable farm along what is today Beechdale Road. While the area today is dominated by an Amish farming population, in the 1800's, in the run-up to the Civil War, the area was a Quaker enclave. Today, the Quaker Meeting House still stands, a surprisingly small stone structure which is easy to spot along Route 340 (the Old Philadelphia Pike.)

Daniel and Hannah Gibbons are famous for one reason. They were vehemently outspoken against the institution of slavery in the United States. Died-in-the-wool abolitionists, they helped an impressive number of freedom-seekers through the Underground Railroad, providing people with a place to sleep, new clothing, food, even new names and, essentially the 1800's equivalent to fake IDs, to help them in their flight to freedom.

But this story isn't about the Gibbons. Instead, I write about Oliver Gilbert. For many years, historians and local enthusiasts have debated just how many people the Gibbons aided. Was it a few hundred? A few thousand? The Lancaster Historical Society prefers to quote between 900 and 1,000. But truth be told, nobody really knows for sure.

Passed by Congress on January 31, 1865, and ratified on December 6, 1865, the 13th Amendment abolished slavery in the United States. Before that, slavery was legal, and escaping it was not. Aiding those who were escaping was also illegal. We romanticize the Underground Railroad today, but the whole idea of it was completely illegal from top to bottom in its day.

Naturally, records were scant, and purposely not kept. Daniel and Hannah Gibbons were rumored to have a little black book of sorts in which they recorded those souls whom they aided in their flight, but according to legend

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the little black book was burned as a way to ensure slave-catchers who were descending upon their farm were not able to track their human quarry.

Thus, it was extremely exciting to me that the very local historians and genealogists who haggle over the history of the Underground Railroad locally were able to name, and trace, a man who absolutely did escape to freedom by way of Lancaster County, and specifically in doing so, visited the Gibbons farm.

His name was Oliver Gilbert. He was 16 years old when he spent one night at the Gibbons farm. The year was 1848. He had fled a plantation in Clarksville Maryland, where he had been enslaved. He had been told of Daniel and Hannah's "safe-house" by none other than Thaddeus Stevens, the Lancaster-based attorney and congressman who was perhaps the most famous abolitionist in America at the time. Mr. Gilbert had visited Mr. Stevens' home and law office to seek legal advice on ensuring his flight to freedom was successful.

When Gilbert walked down the lane to the farm, still one of the more impressive tree-lined lanes in Lancaster County today, he was carrying a note from Thaddeus Steves to present to Daniel and Hannah Gibbons, identifying himself as one who was in need of their specific help. They welcomed him, gave him new clothes as his attire was easily identifiable as "southern" and was a dead giveaway that he was a fugitive. They also served him dinner and ate with him, coaching him on assuming a new identity.

He had to wake early the next morning, as his pursuers were not far off his trail. Initially, he made his way to New York, where he first settled as a free man. He later moved to Massachusetts and lived his final years in Philadelphia. He married, had six children, and in his final years traveled the country giving lectures about his experiences. He died in 1912. His descendants have set up a website with information about his life, which can be read at ocgilbert.com.

First Time Visitors

Cont'd from Page 14

known as Anabaptists, which means re-baptizers.

Because of their beliefs in adult baptism, non-violence, and separation of church and state, they were viewed as "radicals," and thousands were tortured and killed in the following years. Nevertheless, the religion spread into other areas of Europe.

In time, the different Anabaptist groups became known as Mennists or Mennonites, after the greatest of the Anabaptist leaders, Menno Simons. It was in the late 1600's that Ammann broke away to form a group that more strictly adhered to the founding beliefs and practices of the first Anabaptists.

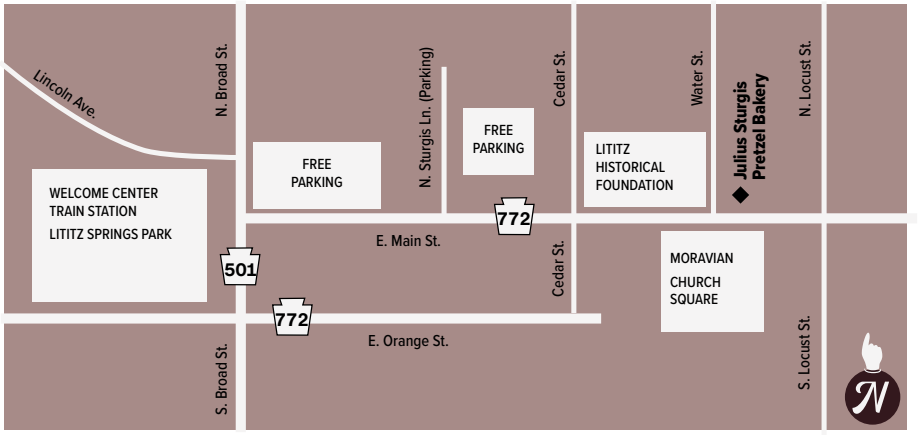
The differences between the various Amish, Mennonite, and Brethren groups are in their interpretations of the Bible, their uses of modern technologies such as automobiles and electricity, the values they place on education, their uses of English, and their degrees of interaction with outsiders.

The Amish believe that "worldliness" keeps one from being close to God, so they choose to live without many modern conveniences and technology, such as cars, television, videos, etc. Rather than use electricity, they have bottled gas stoves and refrigerators.

They do not live in seclusion from the rest of the world. Amish farms can be seen interspersed with modern farms throughout the countryside, and there is much daily interaction between the Amish and the non-Amish ("English") community. Contrary to popular belief, the Amish do not live the same way they did 300 years ago. They have adopted many things to make life easier, but are careful not to accept new technology without considering its effects on their family and community lifestyle.

Lititz

No Place Quite Like It



There is no place quite like Lititz, and everyone should plan to spend some time there while in Amish Country. Lititz Springs Park is a popular spot for locals, and the site for many community activities. Indeed, the town's 4th of July Celebration, begun in 1818, is reputedly the oldest continuing community–wide observance in the United States. Historians say the springs are what brought Indians to the area. Spearheads have been found nearby, dating back to 6,000 B.C. A recent local journal states that "Main Street was traveled by human beings for at least 10,000 years." When you come to Lititz, you'll want to travel Main Street, too.

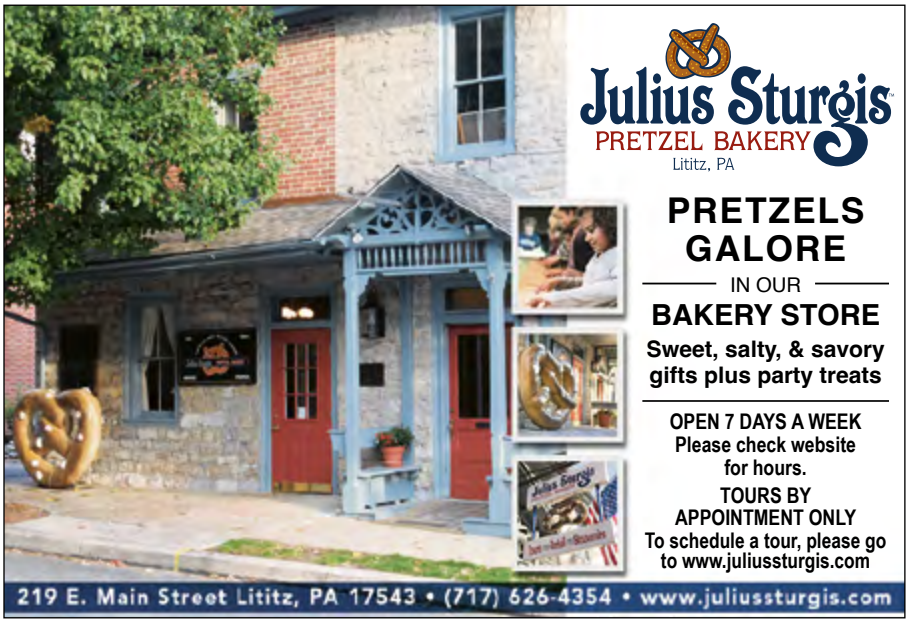
The Lititz story is tied to that of the Moravian faith in Bohemia. It was in the present–day Czech Republic that John Hus and followers founded the Moravian Church in 1457. Historians note that since this was 60 years before Luther's Reformation, the Moravians may lay claim to being the oldest organized Protestant Church. But over the course of the Thirty Years War, its 200,000 members nearly disappeared. In the 18th century, a renewal of the Moravian Church came through the patronage of Count Zinzendorf of Saxony. He invited all those persecuted for their faith to come to his lands in Saxony.

As was the case with other persecuted religious groups in Europe, many Moravians sought freedom by taking the perilous journey to the New World, arriving in the early 1700's, with the main settlements becoming established in Pennsylvania and North Carolina.

Missionary work was integral to the faith, and preachers were sent from the Moravian community in Bethlehem, Pennsylvania. Zinzendorf himself arrived in America in 1742. A local resident, John Klein (Kline), was so moved by hearing Zinzendorf's preaching that he made arrangements to transfer his lands over to the Moravian community in 1755. It was in the following year that the town actually got the name of Lititz, the German spelling for Lidice, where European Moravian reformers had taken refuge in 15th century.

In addition to mission work, music and education were important to the Moravians. In fact, the Lititz

Cont'd on Page 25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Lititz Cont'd from Page 24

schoolhouse erected in 1746 marked the beginnings of what was to be Linden Hall, the oldest continuously operating residence school for girls in the United States.

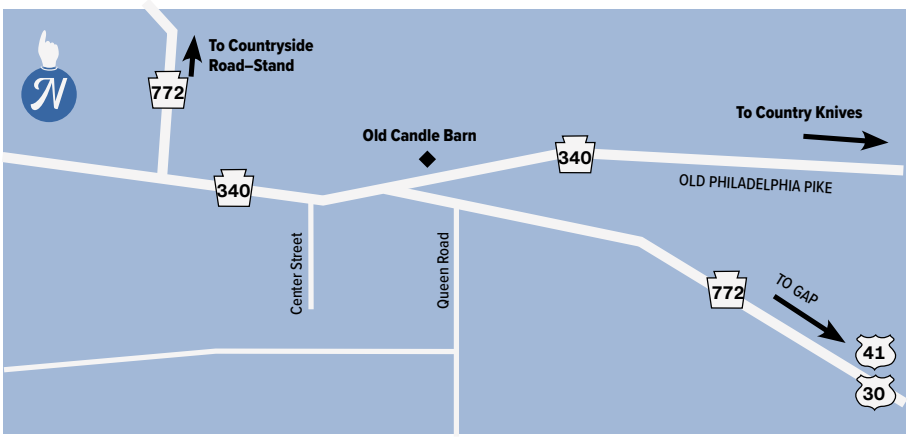
For about a hundred years, Moravian church members were the only people permitted to live in town. A Brothers' House and Sisters' House were erected for the unmarried, although they did not live communally. It was not until 1855 that non–Moravians were allowed to own their own houses. The Brothers' House played a role in the American Revolution. George Washington ordered it used as a military hospital between 1777–78. Some 1,000 soldiers were nursed here, about half of whom died and were buried nearby.

Two names are linked forever with the history of Lititz—Sturgis and Sutter. It was Julius Sturgis who opened the first commercial pretzel bakery in the New World in Lititz. The year was 1861, and the site at 219 East Main Street is on the National Register of Historic Places. A tour of the bakery is unlike any other. Inside, you get to try your hand at pretzel twisting. It's not as easy as it looks. Guests also may see the old brick bake ovens, as well as the more modern facilities. The bakery can be reached at 717.626.4354.

John Sutter was born in Switzerland and in 1834, fleeing creditors in Europe, arrived in New York. He headed west and sailed up the Sacramento River to begin a settlement. By 1848, work was being done on a mill when some gold flakes were spotted in the water. Soon Gold Rush fever struck and Sutter's land was overrun. Because of his need to be near Washington, D.C. while seeking reimbursement for his lost lands, the Sutters stayed one summer at the Springs Hotel in Lititz. They decided to settle there, and promptly bought a home and placed their children in school. The inn once named the General Sutter Inn, is now known as the Lititz Springs Inn. The Sutter home built in 1871 is across the street at 19 East Main St. It was in a Washington hotel room where Sutter died in 1880, still involved in unsuccessful attempts at redress from the government for his seized lands. Sutter, a Lutheran, was buried in the Moravian cemetery, normally reserved for Moravian church members.

Intercourse

It's More Than a Name



Perhaps no other town in the entire country can claim its fame on one simple thing — its name. Harrison Ford drove a buggy past the road sign on a memorable visit in the Hollywood blockbuster hit of the movie "Witness." For years people have postmarked "Intercourse" on envelopes, and the jokes from visitors who travel through Bird–in–Hand to Intercourse are endless. There are several theories for the name, but that which we find most plausible follows.

Around 1730, the Old Provincial Highway (now Route 340) was laid out to connect Philadelphia with Lancaster. Conestoga wagons hauled freight back and forth between the two cities. Providing rest for travelers and horses, taverns sprouted along the way, becoming centers for news, gossip, and commerce. The construction of a log tavern in 1754 at the intersection of Newport Road and the Highway took "Cross Keys" as its name.

It remained such until 1814, when the name was changed to Intercourse as part of a failed real estate scheme of a Mr. George Brungard, who had acquired 48 acres of nearby land and attempted to lay out a town site and divide it into sections for sale by a lottery, advertising "151 handsome building lots of $250 each to be drawn for by number." Renaming the town made sense, as intercourse had a common usage referring to the pleasant mutual fellowship and frequent intermingling which were so common in the informal atmosphere of the quiet country village.

Over time, Brungard's scheme begat others. As recently as 1971, an enterprising soul tried to take advantage of the town's name by selling deeds for one–inch square plots of Intercourse to visitors. Creative, but nonetheless a failure. By 1880, Intercourse had a population of 280 with a post office that actually moved among stores or restaurants as owners hoped visits by residents would increase their business.

The local stagecoach service started around 1898 as "a single horse conveyance similar to a market wagon, with a roll–up curtain and double set of seats." When the stagecoach driver

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knew of passengers beforehand, their comfort on cold days was added to with the placement of hot bricks heated in the oven, and wrapped in newspaper to preserve their warmth.

As the days of the dirt road drew to a close, so too did the stagecoach era. In 1923 a transit company was organized and bus service initiated to and from Lancaster. While "many of the Amish residents of the area were eager to see the line started, they did not want to invest in stock of the Company. Instead they bought books of tickets which were really prepaid bus fares." Enough money was raised to buy a Mack Auto Bus for $6,800. It held 25 passengers and even had solid rubber tires!

Today Intercourse has been recognized as a "foodie" town by the Visitor's Bureau. You'll soon discover why walking the streets of this tiny hamlet is an absolute must–visit for everyone.

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On the Cover: The Art of Cheryl Ann McNulty

Cheryl has been creating and marketing her illustrations and paintings for over 40 years. A self-taught artist who from an early age began drawing portraits and creating holiday greeting card designs, she attended the Rhode Island School of Design (RISD) to increase her knowledge and improve her skills, in addition to gaining exposure to the broader art community and various artistic mediums.

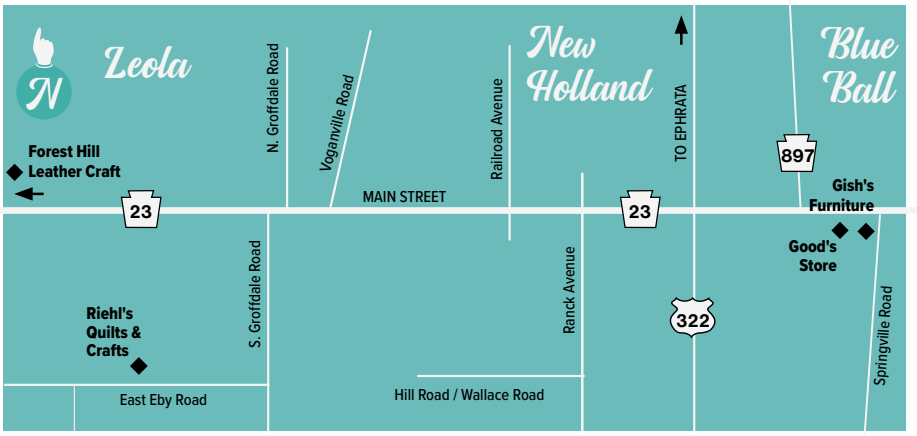
Her artwork is gracing this month's cover of Amish Country News as it has many times before. Her passion is painting portraits of the Amish, and the scenery of the Lancaster County. The images she creates arouse the emotion of the viewer, a goal she focuses on with every piece. A recent note she received read, *"this print captures the peacefulness and love that we felt in our hearts while there...it will have a place of honor in our home."*

Cheryl's love for the Amish culture began in 1973 with a family trip to Lancaster County. The peacefulness and beauty of the landscape and the Amish culture left vivid and pleasant memories that made her return again and again. Since 1985 she has made several connections during her annual trips, the most rewarding being with a local Amish family. These trips help her connect with friends and to view the beautiful Lancaster County farms, providing her with ideas for her next project.

Cheryl's art can be purchased at www.etsy.com/shop/cherylmcnultyart

Visit Cheryl's blog at cherylmcnulty.wordpress.com and/or follow her on Instagram @cherylannmcnulty to view her recent works and works in progress.

New Holland & Blue Ball



The instability in Europe in the late 1600's spawned and nurtured the pioneer interest in the deep forest lands of Pennsylvania — 60 miles inland from Philadelphia. In 1681 William Penn received his 40,000 square–mile land grant to settle King Charles' debt to his father. Himself a Quaker, Penn had experienced religious persecution firsthand, and decided to establish his American colony based on complete religious freedom. This entire century had been one of continued misery for the peasants of the Palatinate (western Germany). The Thirty Years War had raged across the area with barbaric ruthlessness. The peasant inhabitants fled to nearby Holland for refuge. And within a decade of the end of that conflict, King Louis XIV of France started a new religious war in the same general area. These Palatinate peasants were exhausted by war's desolation, and were ripe for a new start.

Traveling land agents for William Penn's new colony found willing ears. In addition to religious freedom and a peaceful existence, Penn offered cheap land. The stated price was 100 English pounds for 5,000 acres. (At today's rate exchange, this would be less than $.04 an acre). By the year 1702, a goodly number of Palatinates had immigrated to Pennsylvania, and Queen Anne, newly reigning in England, was delighted that Penn was colonizing his immense grant without drawing off the population of Britain.

The area today called New Holland was practically covered by virgin forests. By 1728, William Penn had been dead for 10 years and his American colony, called Pennsylvania, was being administered by a proprietary governor while the sale of land was formalized by patent deeds.

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Amish Visit–In–Person Tour (s) 35
Choo Choo Barn (s) 31
Dutch Apple Dinner Theatre (s) 28
Ghost Tours of Lancaster / Strasburg 31
Hershey's Chocolate World (s) 25
Julius Sturgis Pretzel Bakery (s) 24
LancasterPA.com 36
Plain & Fancy Farm (s) 18-21
*Strasburg Scooters (s) 30
Turkey Hill Experience (s) 13

Let's Eat

Bird–In–Hand Bake Shop 34
Countryside Road–Stand Home–Made 26
Dutch Apple Dinner Theater 28
Julius Sturgis Pretzel Bakery (s) 24
LancasterPA.com 36
Meal in an Amish Home - Amish Experience 35
*Miller's Smorgasbord (s) 14
Mr. Sticky's Homemade Sticky Buns 26
*Smokehouse BBQ & Brews (s) 21
Turkey Hill Experience (s) 13
Zook's Homemade Chicken Pies Dutch Town & Country Market 1, 4-5, 13

Lodging

Amish View Inn & Suites 21
Flory's Cottages & Camping 34
LancasterPA.com 36

Shopping

Barbour Publishing 39
Buy a Farm Land & Auction Co. 36
Cackleberry Farm Antique Mall (s) 8, 9
Cook's Saw MFG, LLC 8
Countryside Road–Stand 26
Country Knives 27
Forest Hill Leather Craft 37
Gish's Furniture 29
Good's Store 27
Herald Press 30
Jakes Country Trading Post (s) 12
Kimberley Jade: Wire to Fire Artisans 31
LancasterPA.com 36
Lantz Homestead Quilt Barn 6
Nutrition Wellness Center 3
Not Just Baskets of Cackleberry Farm (s) 9
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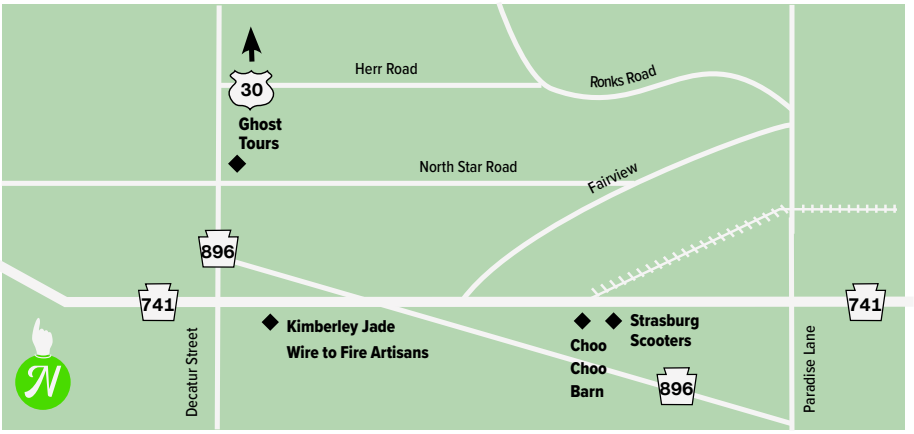
Strasburg

A Town of Trains & Heritage



The area we know today as Strasburg was first settled by Swiss Mennonites (called "Swissers"). They lived in Germany for at least a generation before arriving here and spoke the German language. After bargaining with William Penn in London, they came directly to Philadelphia from the Rhineland, arriving in September 1710, on board the ship Maria Hope—with a combined passenger and crew list of 94. Thirty-six of the leaders were granted patent deeds from Penn's property commissioners for 14K acres of land surrounding Strasburg. Some of the family names are familiar to locals today, including John (Hans) Herr, whose house in Lancaster County is open to visitors and remains as the county's oldest surviving dwelling (1719).

French fur traders opened up the first path through this area from Philadelphia to the Susquehanna River—known as "Minqua's Path." As early as 1716, when the first wagon was used for hauling goods between Philadelphia and Lancaster County, it became known as the Conestoga Road. The first wagoner was John Miller. By 1717 there were two more wagons, and the first to be described as a Conestoga Wagon.

During the next half century, traffic on this road increased considerably—and Main Street Strasburg was developed. The first buildings appeared in the village about 1733. A traveler, who drove through during the second half of the 18th century, described it as a village of log houses.

In fact, the 1769 tax returns list 19 houses—53 log, 29 brick and four stone. Strasburg was second only to Lancaster Borough in terms of relative wealth.

Strasburg flourished in the 18th century primarily because of its location along the major wagon routes between Philadelphia, Lancaster and the Susquehanna River. Strasburg was one of the principal stopping

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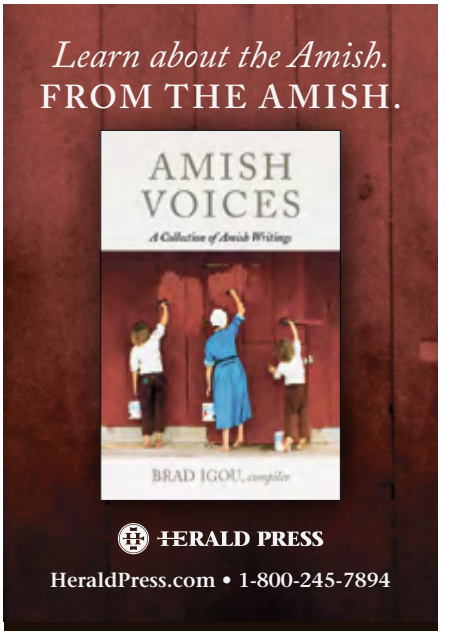

stations and, with the heavy wagon traffic, there were as many as eight or ten taverns or "ordinaries" here.

No doubt the religious nature of the first settlers was responsible for the village becoming a center for worship and education. In 1816, when the village was incorporated into a Borough, the name Strasburg was selected, undoubtedly named for the Cathedral City from which the "Swissers" came—Strasburg in Alsace.

Wealthy doctors and clergy, and an interest in worship and education, made Strasburg a cultural and educational center. The first formal school opened in 1790, a classical academy where Greek and Latin were taught.

These academic enterprises were followed during the 19th century by a flood of schools. In 1823, by an act of the Legislature of Pennsylvania, an Academy was established in which "the languages, arts, and sciences will be taught."

The year 1839 marked the founding of the Strasburg Academy at 37 East Main (the present day Limestone Inn Bed & Breakfast was the headmaster's home and housed boarding students). The Academy gained the reputation of being one of the best academies in the country for both boarding and day students, and its students came from all over the East Coast and as far away as Cuba and Puerto Rico.

In 1841, a classical school for girls, the "Strasburg Female Seminary," opened at 17 East Main. Such a school for girls was quite unusual at that time.

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Most of the older houses along Main Street were at one point private schools and academies and with many of the structures still intact, the Strasburg Borough Council enacted an ordinance in 1970 that created a Historic District, in order to maintain the charm and historical significance of the Village. East Main, West Main and Miller (a continuation of West Main), plus Decatur Street constitute the Historic District, which is approximately 2 miles long, comprises 82.5 acres, and contains 193 buildings.

A significant aspect of the Historic District is the survival rate of the oldest buildings. At least 12 of the 29 oldest brick structures survive, all four of the oldest stone houses are still intact, and there are at least two dozen log houses still standing in the district, putting the survival rate of pre-1815 houses at approximately 50%.

(The Strasburg Heritage Center has created a self-guided "Strolling Tour of Strasburg's Historic District." Brochures are available at the Historic Strasburg Inn, and along Main Street at Merenda Zug, The Creamery, and at 140 East Main, the Strasburg News Office.)

As Strasburg flourished, so did its neighbor to the east, Philadelphia. The commercial interests of Philadelphia pressured the State Legislature to improve the transportation network

Cont'd on Page 36

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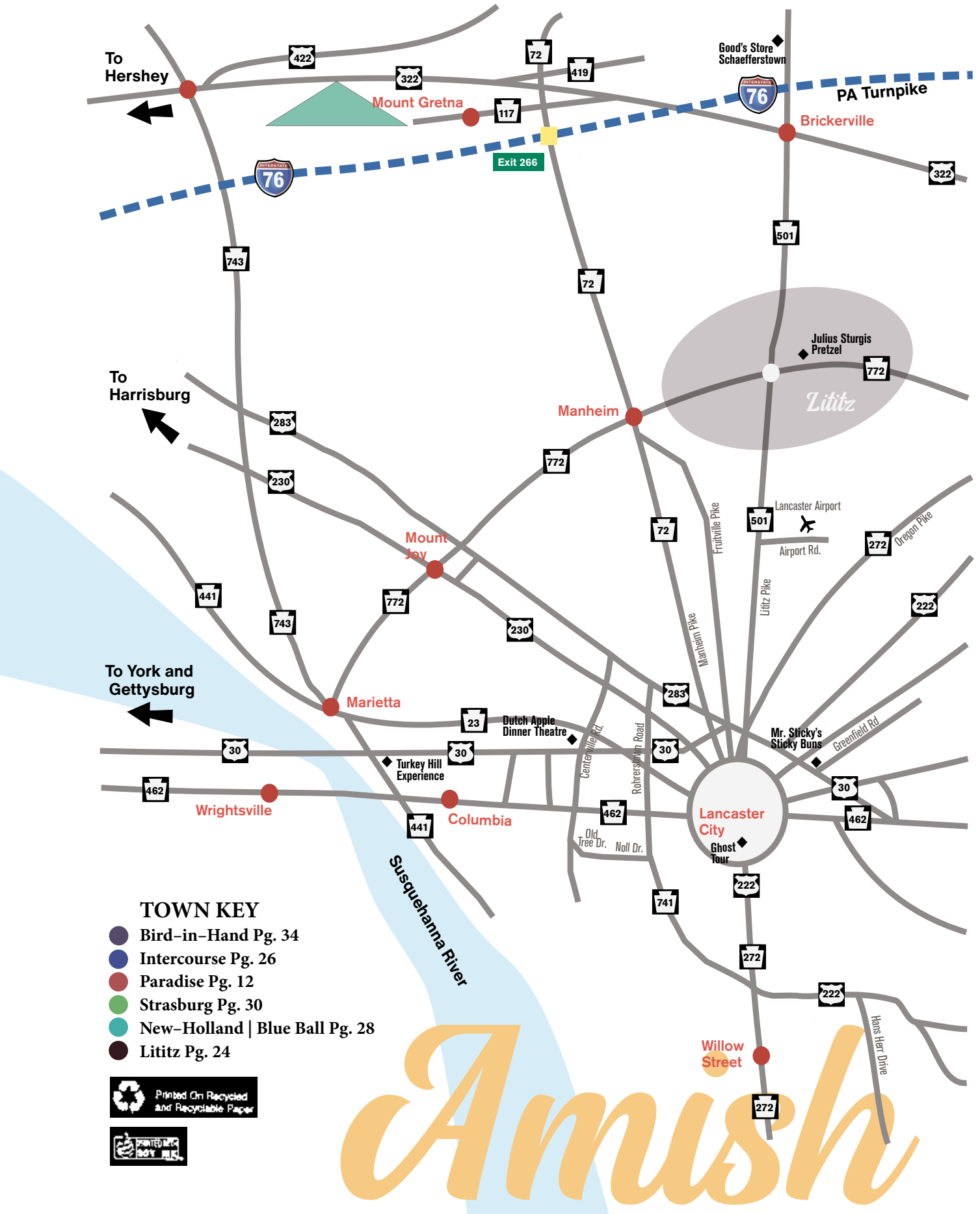

TOWN KEY

- Bird-in-Hand Pg. 34
- Intercourse Pg. 26
- Paradise Pg. 12
- Strasburg Pg. 30
- New-Holland | Blue Ball Pg. 28
- Lititz Pg. 24

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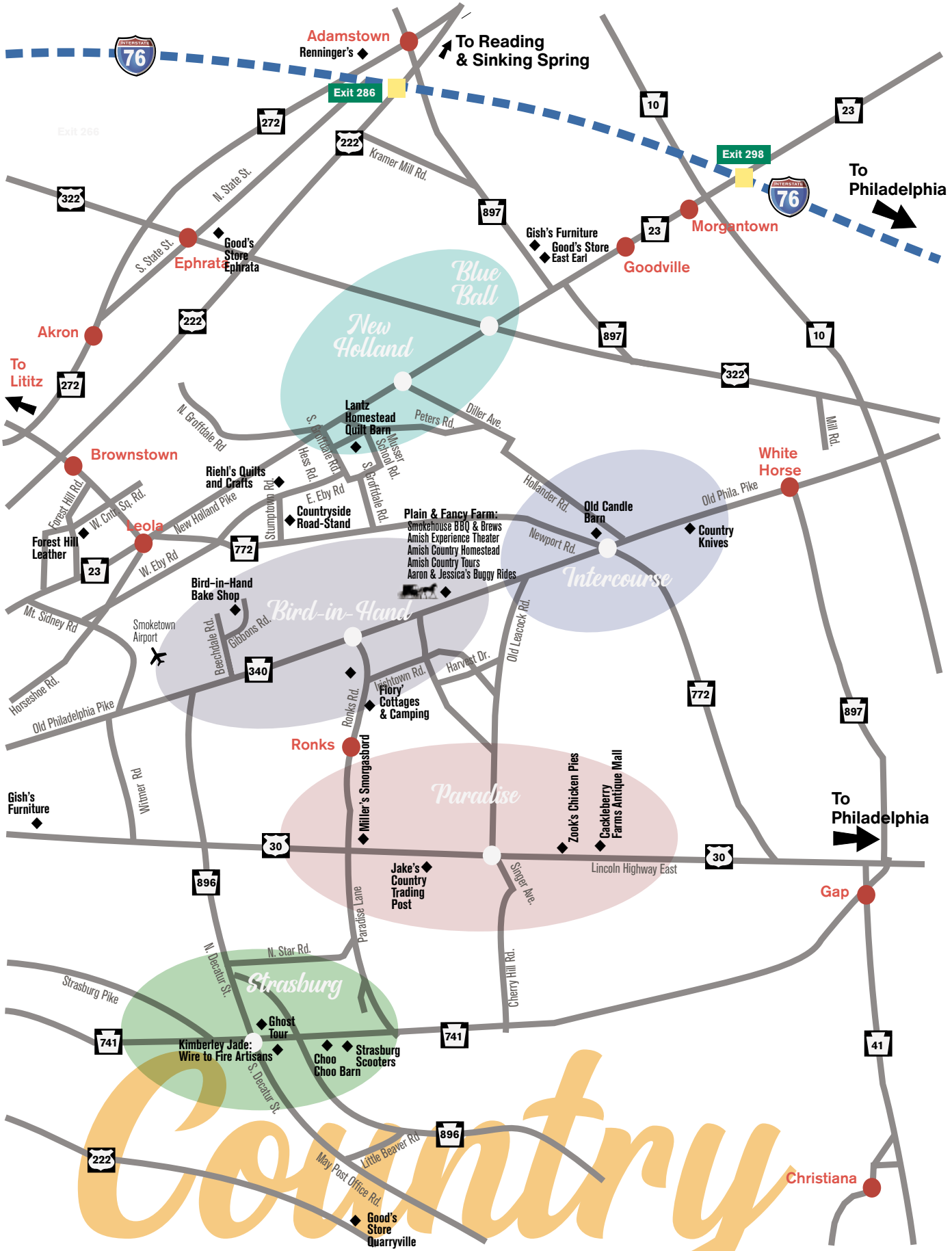
Amish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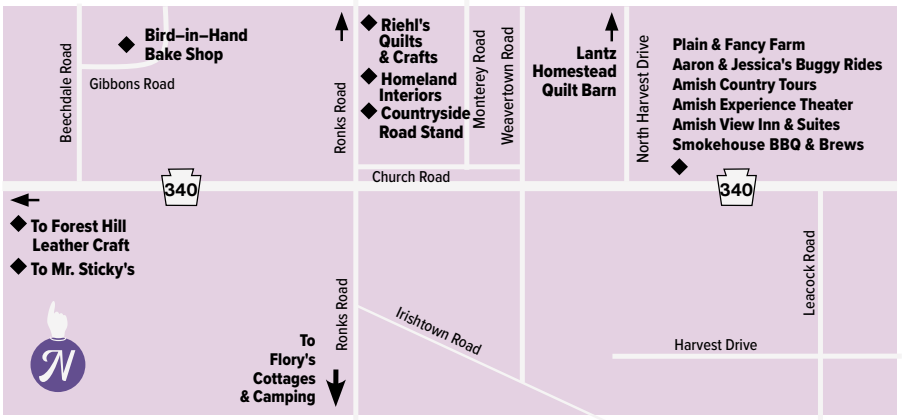
Discover the Charm



Of the many unique village names that dot the Amish Country map, one of the more interesting is Bird-in-Hand. The story of the town of Bird-in-Hand is as colorful as the name itself. To be correct, the town is really a village, since it has no governing body. When Bird-in-Hand celebrated its 250th Anniversary (1734 – 1984), a commemorative booklet was put together. It outlined a brief history of the town...

The William Penn, an English Quaker, had founded the colony of Penn's Woods (Pennsylvania), and settlers began arriving from Europe in the early 1700's, moving westward from the port city of Philadelphia. English Quakers and Swiss Mennonites were the early settlers. The Quakers built a meetinghouse and two-story academy, which stands today, next to the fire company. But over the years, the Germans "made the greatest lasting impact."

A friendly relationship existed between the early settlers and the Shawnee and Conestoga Indians, who were, of course, the area's first inhabitants. They taught settlers how to deaden trees, use deerskin, prepare corn as food, and use medicinal herbs. But as the white settlement grew, there was less hunting available, and many of the Native Americans became peddlers or beggars.

"When the Old Philadelphia Pike became a well-established route of transportation for those traveling west to the Alleghenies, Lancaster became known as the gateway to the west." The trip by stagecoach for passengers, or Conestoga wagon with freight and merchandise, lasted several days. Inns were built every few miles, identified with signs held by an iron pole or attached to the side of the building.

The reason for these signs was twofold. First, they could be understood by all nationalities. Secondly, many teamsters or wagoneers were poorly

educated and could not read. If they were given orders to stop at a certain inn, they could do so by recognizing the artwork on the signboard.

The old legend of the naming of Bird-in-Hand concerns the time when this pike was being laid out. Legend says that two road surveyors were discussing whether they should stay at their present location or go to the town of Lancaster to spend the night. One of them said, "A bird in the hand is worth two in the bush," and so they remained. The sign in front of the inn is known to have once "portrayed a man with a bird in his hand and a bush nearby, in which two birds were perched," and soon was known as the Bird-in-Hand Inn.

The original hotel was destroyed by fire about 1851. By the following year, a three-story hotel was built to replace it. More recently, it was known as Bitzer's Hotel before becoming the present Village Inn of Bird-in-Hand, now on the National Register of Historic Places. The Historic Preservation Trust of Lancaster County noted that it "may be one of the few 19th century inns in the context of a small town in Lancaster County, which survives with a high degree of architectural integrity."

The Bird-in-Hand Mill, built by James Gibbons in 1770 at the west end of town, "is probably the oldest mill in Lancaster County that is still being used" commercially, now known as Nolt's Mill. The datestone in the wall has the misspelled word "biult," perhaps an error made by a local German.

Gibbons is an important name in the town's history. Quaker activists, the Gibbonses operated the primary "underground railroad station" for slaves escaping from the South. It is said that Hannah and Daniel Gibbons helped about 1,000 slaves. "A single tap on the window at night indicated to everyone in the family that a fugitive was there. The escapees were taken to the barn and in the morning brought to the house separately," where each was given a new identity.

The year 1834 marked the beginning of construction of the 86-mile Pennsylvania Railroad line between Philadelphia and Columbia. Bird-in-Hand, with its tanneries, feed mills, coal and lumberyards, was the most important stop on the Lancaster to Coatesville section. Horses were used to pull the cars. In 1836 a second track was laid and locomotives began pulling the cars.

Well into the 1900's, everything from flowers to live ducks were shipped from the village to large cities by the railroad. As late as the 1950's, mail was "hung from a long arm and caught by a moving train."

Even with a bridge over the tracks, there were fatalities and an underpass was dug so that the main street would go under the train tracks. It opened in 1928. To this day, road traffic goes under the train tracks on Route 340.

Some of the other interesting businesses around the village over the years have included a Christmas tree plantation, archery targets, potato chips, dried corn, ceramics, wagons, carriages, and raising ducks.

The town post office was established in 1836 as the Enterprise Post Office. "Enterprise" was then the official name of the town, until the final change back to Bird-in-Hand in 1873.

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After a large fire in 1896, people discussed the need for a fire company. In the early days, hitting a circular saw alerted the men of a fire. The year 1916 saw the change from horse-drawn to motorized fire equipment. Today the Hand-in-Hand Fire Company remains a volunteer organization, famous for its delicious fund-raiser dinners.

The town of Bird-in-Hand remained relatively unknown until a musical called PLAIN & FANCY opened in New York. The show Playbill noted that "The action takes place in and around Bird-in-Hand, a town in the Amish country of Pennsylvania." The cast was brought to Bird-in-Hand on January 17, 1955, prior to the official opening.

Today, the town of Bird-in-Hand is still small, said to have a population of only about 300 people. On any given day, there may be more visitors than inhabitants. Many are city folks who have come to enjoy the country atmosphere, history, and shopping. It is said that visitors "can still expect friendly shopkeepers, homegrown Lancaster County foods, and restful lodging for weary travelers."

Strasburg (Cont'd from Page 31)

into their city. As a result, an internal improvements bill passed in 1826 to construct a series of canals. The Philadelphia and Columbia Rail Road was also incorporated with financing provided by the state.

With these undertakings, Strasburg residents became alarmed at the possibility of losing their commercial position and from this concern emerged the Strasburg Rail Road. In 1832 a charter was secured from the Pennsylvania Legislature to construct a rail line connecting Strasburg with the Philadelphia and Columbia Rail Road main line near Paradise. Due to financial difficulties, the project was delayed until finally put in running order in 1852. But this shortline between Strasburg and Paradise was not financially successful for many reasons, until it was revived to provide rides to visitors on authentic steam locomotives, thus becoming the focal point for all of the town's train attractions.

AMISH COUNTRY NEWS

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ENJOY ALL THAT LANCASTER COUNTY HAS TO OFFER

I have had the privilege of meeting dozens, maybe even hundreds, of Amish craftsmen over the last decade or so. As the Amish population grows, but farmland does not, out of necessity, Amish people have forayed into various "cottage industries" that they can develop on a small homestead. What may have been borne out of no choice has in some cases become a treasured pursuit.

Such is clearly the case when you visit **Forest Hill Leather** just north of Route 23 near the town of Leola. Ike and his family have a beautiful little Amish homestead. But there just isn't enough acreage to make a living as a farmer, so Ike and his family create gorgeous, quality, long-lasting exquisite leather goods, right there in the barn. You can't find these in a Walmart. Sure, the horse gets a good deal of the ground floor, but the spacious second story of the barn provides ample space for leather tools, tables, dies, and punches. This is obviously a passion project for them as they create wonderfully unique pieces that last a lifetime.

The shop displays an array of goods available, made by and for business, giving you a grand variety of products to search out and discover. Open daily except for Sundays, the shop is easy to find. Enter 225 Forest Hill Road, Bird-in-Hand in your GPS. Remember, the shop is not actually in the "downtown" of Bird-in-Hand. His shop has a Bird-in-Hand address but is actually closer to Leola. Or just call the shop at 717-656-8758 and ask for directions.

In this Issue
October 2023

Cover Story

Taste Lancaster County All in One Tidy Package: Zook's Homemade Chicken Pies LLC Dutch Town & Country Market 4-5

Feature Articles

The Amish and Photographs (Revisited) Part Four of Four 11
The Deaf Hear the Gospel in Lancaster County . 10
Forest Hill Leather Craft 37
Goose Bumps! Is It Me or the Ice Cream? 13
It's Not TV Worthy, But It's Still Fun and Games 7
Oliver Gilbert: The Underground Railroad Get's a Name in Lancaster County 22
On the Cover: Cheryl Ann McNulty 27
Small Business Spotlight: Lantz Homestead 6
Small Business and Coffee 16
We Love Fall Most of All at Cackleberry Farm 9

Regular Features

After 5 P.M. in Amish Country 25
Antiquing in Amish Country 8
Calling All Photographers 16
For the First Time Visitor 14
Open Sundays in Amish Country 25
Publisher's Message 38
Reminder's for Visitors 15

Area Map & Guides

Our Advertisers Index 29
Amish Country Map 32-33
Bird–In–Hand 34
Intercourse 26
Lititz 24
New Holland / Blue Ball 28
Paradise 12
Strasburg 30

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Publisher's Message

The Swiss Brethren: Anabaptist Women

By Clinton Martin

When we talk of the forefathers of the Amish, we must go back to well before Jakob Amann (the founder of the Amish church) to a time before such a name existed. The forefathers of today's Amish were called Swiss Brethren, the root of the Anabaptist faith.

Many readers might assume that the early days of this faith movement was driven by men, but women were greatly involved as well, though history hasn't recorded with as much detail their contributions. An early Anabaptist woman, Margaretha Sattler, was an important member of the Swiss Brethren.

She and her husband Michael were both involved with the movement, and both ended up paying for their Anabaptist faith with their lives. Michael died first, being burned at the stake. Margaretha followed two days later, being sentenced to death by drowning.

The year was 1527, and in those days, freedom of religion did not exist. Where you were born, and what lord was in control of the place you were born, dictated what church you were a member of. You had no choice in the matter. So, when the reformation, and the subsequent radical reformation, came along, and people were baptizing themselves into new (and unauthorized) church movements, this was viewed by the establishment as heretical and treasonous. Anabaptists were only one of numerous groups hunted down and persecuted for their wayward beliefs.

Not much of Margaretha's life was recorded in history books, but the manner of her death, which was written down in great detail, gives us a glimpse into who she was. In her arrest, she was given many opportunities to spare herself the death sentence by way of recanting her beliefs. If she had simply publicly recounted her Anabaptist faith and extolled the virtues of the established church under which she lived, she would have been exonerated. But, she persisted in preaching the contents of the Schleitheim Confession (founding doctrinal statement of the Swiss Brethren faith) and even after being given 8 days straight to recant, she was finally found guilty and forcibly drowned in the Neckar river.

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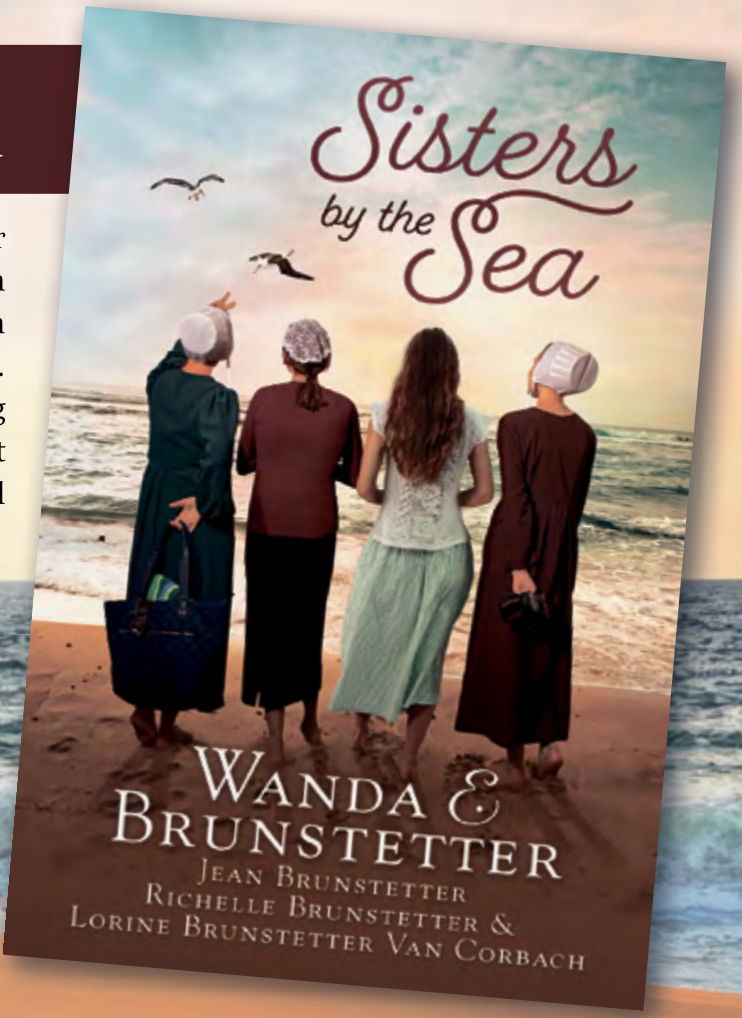

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